Master Mason's Guide.

THE

MASTER MASON'S GUIDE:

CONTAINING

ALL THE MONITORIAL INSTRUCTION

IN

Blue Lodge Masonry.

ALSO,

THE FUNERAL AND DEDICATION SERVICES, ORDER OF PUBLIC PROCESSIONS, &c.

COMPILED AND ARRANGED FROM WEBB AND OTHER STANDARD AUTHORS,

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PAST MASTER OF O'BRIEN LODGE, NO. 142, IND.

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TO THE

HON. STILLMAN BLANCHARD,

ONE OF THE

HONORED PATRONS OF THE ORDER,

AND

GRAND LECTURER OF MASONS OF MICHIGAN,

This Volume

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PREFACE.

Notwithstanding there is a multiplicity of Masonic Manuals and Monitors, compiled and arranged by able and skillful craftsmen, yet in the opinion of the compiler of the following pages, they all fall far short of supplying the wants and demands of the Master Mason. It is true that many of them contain the information that the Master Mason is in search of, and afford light on all of exoteric Masonry, yet they are objectionable, not because they fail to tell that which the Master Mason desires to know and which he should know, but because they occupy so much of their space in telling that in which he has no interest.

Most of the Monitors now in use contain from three hundred to five hundred pages, about one hundred of which are devoted to

Blue Lodge Masonry, while the rest of the work is explanatory of the Chapter, the Council, the Order of High-Priesthood, the Encampment, &c. Now it is a fact that only about one Mason in ten ever goes higher in the order than the degree of Master Mason, and consequently feels comparatively little interest in the higher orders of Masonry. The candidate, after having attained to the degree of Master Mason, thereby entitling himself to all the rights and benefits of the order, instinctively looks around him for a *Master Mason's Monitor* by which to strengthen and refresh his memory; but the search is vain. There are plenty of Monitors containing the monitorial of Blue Lodge Masonry, but they are also Monitors for the Chapter, the Council, the Encampment, &c.; and in order to get the one hundred pages that he does want, he is obliged to buy the three hundred that he does not want, and has no use for. This is not only an unnecessary burthen and tax

upon the fraternity, but results in furnishing to Master Masons, at an exorbitant price, a Monitor which is in reality worth to them less money than one containing exactly what they want, printed and bound in a neat, compact form. Our present Monitors are cumbrous and unwieldly, burthensome to carry, and for that very reason, frequently mislaid and lost; whereas, a Monitor containing only what a Master Mason needs, printed in a small, compact form, might, without inconvenience, be carried in your pocket, and would always be an agreeable and instructive companion.

Such a Monitor I have endeavored to make THE MASTER MASON'S GUIDE. It contains all that is proper to publish of the opening and closing ceremonies of Blue Lodge Masonry; all the necessary and useful forms, and all the monitorial of the Entered Apprentice, Fellow Craft's and Master Mason's degrees. It also contains the complete Funeral Services,

the Installation Services, the Dedication Services, the order of Public Processions, &c. This work has been carefully compiled from and compared with the established work of this State, and made to conform in every particular to the requirements of the Grand Lodge.

In conclusion I will say, that in the MASTER MASON'S GUIDE I offer to the Fraternity a full, accurate and complete Monitor of Blue Lodge Masonry, bound in a convenient and substantial form, for one-third of the cost of the Monitors now in use, and the necessity of a work of this kind, peculiarly fitted and adapted to the wants of the Master Mason, is my apology to the Fraternity for adding another to the long list of Monitors now in use.

A. J. UTLEY.

St. Johns, Mich., Aug., 1865.

THE

MASTER MASON'S GUIDE.

CHAPTER I.

OPENING AND CLOSING THE LODGE.

The ceremony of opening and closing a Lodge with solemnity and decorum is universally admitted among Masons, and although the mode in different Lodges may vary somewhat, and in every degree *must* vary in some particulars, still a uniformity prevails in every Lodge, and the variations, if any, are only occasioned by want of method, which a little application might easily remove.

It should be the aim of every Mason to fit himself for a proper discharge of the duties of opening and closing the Lodge in due and ancient form; especially should those who have the honor to preside over

our assemblages be well qualified to discharge the duties incumbent on their positions. To those who are thus dignified and honored, every eye is naturally directed for propriety of conduct and behavior; and from them, our brethren who are less informed, will naturally expect to derive an example worthy of imitation. From a share in this ceremony no Mason can be exempted; it is a general concern, in which all must assist. This is the first request of the Master, and the prelude of all business. No sooner has it been signified than every officer repairs to his station, and the brethren rank according to their degrees. The object of the meeting becomes the subject of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments. The next object is to detect impostors among us, and for this purpose recourse is had to our peculiar rights as Masons. This object being accom-

plished, our next care is directed to the external avenues of the Lodge, and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity, and by certain mystic forms of no recent date, inform the Lodge when business may be dispatched with safety.

In opening the Lodge, two purposes are wisely effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their respective stations. These are not the only advantages resulting from a due observance of this ceremony; the mind is drawn with reverential awe to the Supreme Architect of the Universe, and the eye fixed on HIM who is the author of life and immortality. Here we are taught to adore the God of Heaven, and supplicate his protection on our well meant endeavors. The Master assumes his government in due form, and under him his Wardens, who accept their trust after the customary saluta-

tions. The brethren then, with one accord, unite in duty and respect, and the business of the meeting proceeds and is conducted with order and harmony.

At closing the Lodge a similar ceremony takes place; the avenues of the Lodge are again carefully guarded; a recapitulation of the duties of the officers is rehearsed; a proper tribute of gratitude is offered up to the Author of our existence, and his blessing invoked and extended to the whole fraternity. Each brother faithfully locks up the treasure he has acquired in his own secret repository, and pleased with his reward, retires to enjoy and disseminate among the private circles of his brethren, the fruits of his labor and industry in the Lodge.

These are but faint outlines of the ceremonies which universally prevail among Masons in every country, and distinguish all their meetings.

If it should become necessary to do work in more than one degree in the same even-

ing, the Lodge should be called from labor to refreshment when all the work is completed in the degree on which the Lodge was first opened. Then the Lodge can be opened in due form in either of the other degrees; and should it be desired to do work in all of the degrees, the Lodge should again be called from labor to refreshment, and duly opened in the other degree. When all of the work for the evening is completed, the Lodge should always be duly closed in the highest degree in which it has been opened during the evening, and this will close all below it; whereas, the closing of an Entered Apprentice's Lodge would leave a Fellow Craft's or Master Mason's Lodge still open.

FORMS OF PRAYERS, CHARGES, &c.

PRAYER USED ON OPENING A LODGE.

"Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces: Thou hast

promised that when two or three are gathered together in thy name, thou will be in the midst of them and bless them. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory and to our advancement in knowledge and virtue. And we beseech Thee, O Lord, to bless our present assembling, and to illuminate our minds through the intercessions of the Son of Righteousness, that we may walk in the light of Thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE not made with hands, eternal in the heavens." Amen.—"*So mote it be.*"

PRAYER AT CLOSING.

"Supreme Architect of the Universe, accept our humble praise for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon,

we beseech Thee, whatever thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection, and blessing. Make us sensible to the renewed obligations we are under to love Thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in *Faith*, *Hope* and *Charity*; but more especially in that charity which is the bond of peace and the perfection of every virtue. May we so practice Thy precepts, that, through the merits of the Redeemer, we may finally obtain Thy promise, and find an entrance through the gates, into the temple and city of our God." Amen.—"*So mote it be.*"

CHARGE AT CLOSING.

Brethren—We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated and forcibly recommended in

this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most sacred manner, to remind him of his errors, and aid a reformation. These generous principles are to extend farther. Every human being has a claim on your kind offices. Do good unto all. Remember it more "especially to the household of the faithful." Finally, brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with and bless you.

BENEDICTION AT CLOSING.

May the blessing of heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us. Amen.—"*So mote it be.*"

CHARGE ON THE BEHAVIOR OF MASONS OUT OF THE LODGE.

When the Lodge is closed, you may en-

joy yourselves with innocent mirth; but you are carefully to avoid excess. You are not to compel any brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to use no immoral or obscene discourse, but at all times support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not discover, or find out, what is not proper to be intimated; and, if necessary, you are to wave a discourse, and manage it prudently, for the honor of the fraternity.

At home, and in your several neighborhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends or acquaintances, the private transactions of our different assemblies; but upon every occasion to consult your own honor, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason; you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among Masons; that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt; and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him; if he be in want, you are to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment: however you are never charged to do beyond your ability; only to prefer a poor brother, who is a good man and true, before any other person in the same circumstances.

Finally: These rules you are always to observe and enforce, and also the duties which have been communicated in the lectures; cultivating brotherly love, the foundation and cap-stone, the cement and glory, of this ancient and honorable fraternity; avoiding, upon every occasion, wrangling and quarreling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as may be consistent with honor, but no further. Hence, all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

CHAPTER II.

Agreeably to the ancient charges and regulations no person can be made a Mason in, or admitted a member of, any regular Lodge without previous notice and due inquiry into his character. In conformity with this regulation all applications for membership must be made by petition, at a meeting prior to the one at which the initiation takes place, in order that no one may be introduced without due inquiry relative to his character and qualifications. This petition must be signed by the applicant, and contain a statement of his age, occupation, place of residence, and declare that he is desirous of being admitted a member of the fraternity. It must be endorsed or recommended by two Master Masons in good standing, one of whom must be a member of the Lodge to which the petition is directed. This petition should be kept on file by the Secretary.

Form of petition to be presented by some member in behalf of the candidate:

To the Worshipful Master, Wardens and Brethren of —— Lodge, No. —, of Free and Accepted Masons:

The petition of the subscriber respectfully showeth, that having long entertained a favorable opinion of your ancient and honorable Order, he is desirous of being admitted a member thereof, if found worthy. His place of residence is ——; his age —— years; his occupation ——.

(Signed,) A. B.

Recommended by C. D., and E. F.

A petition properly drawn up and recommended, will be entertained by the Lodge, and a committee appointed to make due inquiry into the character and standing of the applicant. This committee usually report at the next regular communication of the Lodge, but may, if they desire, have more time; but cannot without a special dispensation, granting that privilege, report at an

earlier date than that of the next stated meeting. If the committee report favorably, a ballot is had, and if the candidate is elected, he is introduced into an apartment adjoining the Lodge and the following questions are asked him. If they are properly answered, the candidate is introduced and initiated in due and ancient form.

Questions to be answered by the candidate previous to his initiation:

"Do you seriously declare, upon your honor, before these gentlemen, that, unbiassed by friends, and uninfluenced by mercinary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?"

Ans.—I do.

"Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and

a sincere wish of being serviceable to your fellow creatures ?"

Ans.—I do.

"Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity ?"

Ans.—I do.

After the above declarations are made by the candidate, his responses are communicated to the Master of the Lodge, and if there are no objections made, the candidate is introduced in due form.

CHAPTER III.

ENTERED APPRENTICE.

The first lecture on Masonry is divided into three sections, and each section is subdivided into different classes. By the lecture of this degree we are taught many beautiful and instructive lessons; we are exorted to pursue the path of virtue, turning neither to the right nor left; but in all our transactions to have eternity in view. The reciprocal duties of *brotherly love, relief and truth* are here explained; and the necessity of a strict adherance to the four cardinal virtues—Temperance, Fortitude, Prudence and Justice—minutely and carefully explained to the candidate. It also directs his attention to the perfections of our Divine Creator, and admonishes him to invoke His aid in all his lawful undertakings. In short, it exhorts him to be a good man and true, loyal to his country, faithful to his Lodge, and charitable to all mankind.

THE FIRST SECTION.

The first section of this lecture ought to be carefully studied and thoroughly committed by every person who ranks as a Mason. It consists of general heads, which, though brief and simple in form, carry weight with them. They not only serve as marks of distinction, by which the initiated are known and distinguished from the uninitiated, but communicate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects more amply explained in the following sections.

PRAYER USED AT THE INITIATION OF A CANDIDATE.

"Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Ma-

sonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endow him with a competency of Thy divine wisdom, that by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of Thy holy name." Amen.—"*So mote it be.*"

SCRIPTURAL SELECTION.

"Behold! how good and how pleasant it is for brethren to dwell together in unity:

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:

"As the dew of Hermon, as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

It is a duty incumbent on every Master of a Lodge, before the ceremony of initiation takes place, and at the proper time, to inform the candidate of the purpose and

designs of the institution; to explain the nature of his solemn engagements, and in a manner peculiar to Masons alone, require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the Order.

Toward the close of the section is explained that peculiar ensign of Masonry, the Lamb-skin or White Leather Apron, which is an emblem of innocence and the badge of a Mason; more ancient than the golden fleece or Roman eagle; more honorable than the star and garter, or any other order that could be conferred upon the candidate at that time, or at any future period, by king, prince, potentate, or any other person, except he be a Mason; and which every one ought to wear with equal pleasure to himself and honor to the fraternity.

This section closes with an explanation of the working tools of an Entered Apprentice, which are the *twenty-four inch gauge and the common gavel.*

THE TWENTY-FOUR INCH GAUGE.

The twenty-four inch gauge is an instrument made use of by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy brother; eight hours for our usual avocations, and eight for refreshment and sleep.

THE GAVEL.

The *common gavel* is an instrument made use of by operative Masons to break off the corners of rough stone, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and con-

sciences of the vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

THE SECOND SECTION.

The second section rationally accounts for the ceremony of initiating a candidate into our ancient institution, and explains the origin of our hieroglyphical instruction, and convinces us of the advantages which will ever accompany a faithful observance of our duty. It explains the reasons, and demonstrates the propriety of our rites in such a manner as to convince the most skeptical of their excellence and utility.

THE LAMB.

Every candidate, at his initiation, is presented with a Lamb-skin or White Leather Apron.

The Lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the Lamb-skin as a badge of a Mason, is thereby continually reminded of that pu-

rity of life and rectitude of conduct which is essentially necessary to his gaining admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides.

SECTION THIRD.

The third section explains the nature and principles of our Constitution, and teaches us to discharge with propriety the duties of our respective stations. Here we receive instruction relative to the form, supports, covering, furniture, ornaments, lights and jewels of a Lodge—how situated and to whom dedicated.

From East to West Freemasonry extends, and between the North and South, in every clime and nation, are Masons to be found.

THREE PILLARS.

Our institution is said to be supported by *Wisdom*, *Strength* and *Beauty;* because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

LADDER AND CANOPY.

Its dimensions are unlimited, and its covering no less than a clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive by the aid of the theological ladder, which Jacob in his vision saw ascending from earth to heaven, the three principal rounds of which are denominated *Faith*, *Hope* and *Charity;* and which admonish us to have faith in God, hope in immortality, and charity to all mankind. The greatest of these is *Charity;* for our *Faith* may be lost in sight, *Hope* often ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

BIBLE, SQUARE AND COMPASSES.

Every well governed Lodge is furnished with the Holy Bible, Square and Compasses. The Bible points out the path that leads to happiness, and is dedicated to God; the Square teaches us to regulate our conduct by the principles of morality, and is dedicated to the Master; and the Compasses

teaches us to limit our desires in every station, and is dedicated to the Craft.

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man, * * * * * *
The Square to the Master, because, being the proper Masonic emblem of his office, it is constantly to remind him of the duties he owes to the Lodge over which he is appointed to preside; and the Compasses to the Craft, because by a due attention to its use they are taught to regulate their desires and keep their passions in due bounds.

MOSAIC PAVEMENT, INDENTED TESSEL AND BLAZING STAR.

The ornaments of a Lodge are the Mosaic pavement, the indented tessel, and the blazing star. The Mosaic pavement is a representation of the ground floor of King Solomon's Temple; the indented tessel, that beautiful tesselated border or skirting which surrounded it; and the blazing star in the center is commemorative of the star

which appeared to guide the wise men of the East to the place of our Savior's nativity.

The Mosaic pavement is emblematical of human life, checkered with good and evil; the beautiful border which surrounds it, those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the center.

The movable and immovable jewels also claim our attention in this section.

ASHLARS AND TRESTLE BOARD.

The movable jewels, so called, because they are not confined to any particular part of the Lodge, are the rough ashlar, the perfect ashlar and the trestle board.

The rough ashlar is a stone as taken from the quarry in its rude and natural state. The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the tools of the fellowcraft. The trestle

board is for the master workman to draw his designs upon.

By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle board, we are reminded that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the Book of Life, which is our spiritual, moral and Masonic trestle board.

SQUARE, LEVEL AND PLUMB.

The immovable jewels of a Lodge are the square, level and plumb. From the square we learn morality, from the level, equality, and from the plumb, rectitude of life.

Our ancient brethren dedicated their Lodges to King Solomon, because he was our first Most Excellent Grand Master; but Masons in modern times, especially those professing christianity, dedicate their Lodges to St. John the Baptist, and St. John the Evangelist, who were eminent christian patrons of Masonry; and since their time there is represented in every regular and well governed Lodge, a certain point within a circle; the point represents an individual brother, the circle, the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist, who were eminent christian patrons of Masonry, and were perfect parallels in christianity as well as Masonry; and upon the vertex rests the book of Holy Scriptures, which point out the whole duty of man. In going round

this circle we necessarily touch upon these two parallel lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

The tenets of our profession are Brotherly Love, Relief, and Truth.

OF BROTHERLY LOVE.

By the exercise of Brotherly Love we are taught to regard the whole human species as one family, the high and low, the rich and poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion; and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

OF RELIEF.

To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who are linked together by an indis-

soluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

OF TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's wellfare and rejoicing in each other's prosperity.

An explanation of the four cardinal virtues,—*Temperance*, *Fortitude*, *Prudence* and *Justice*,—are also given in this section.

OF TEMPERANCE.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would, consequently, subject him to the contempt and detestation of all good Masons, * * *

OF FORTITUDE.

Fortitude is that noble and steady purpose of the mind which enables us to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like the former, should be deeply impressed on the mind of every Mason, as a safeguard or security against any illegal

attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge, * * * * * *

OF PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained, * * *

OF JUSTICE.

Justice is that standard or boundary of

right which enables us to render to every one his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice, in a great measure, constitutes the real good man, so should it be the invariable practice of every Mason, never to deviate from the minutest principles thereof, * * *

The illustrations of these virtues are accompanied by some general observations peculiar to Masons.

CHARGE AT INITIATION.

Brother—As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having subsisted from time immemorial, and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful

maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblages.

There are three great duties, which as a Mason you are charged to inculcate — to God, your neighbor, and yourself. To God, in never mentioning His name, but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State you are to be a quiet and peaceful subject, true to your government, and just to your country ; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure or reproach. Let not interest, favor or prejudice, bias your integrity or influence you to be guilty of a dishonorable action. Although your frequent attendance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into arguments with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to

give, as you will be ready to *receive*, instruction.

Finally: keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effect.

CHAPTER IV.

The Fellow Craft's, or second degree of Ancient Craft Masonry, is particularly devoted to science, and the investigation of the works and wonderful properties of nature. As in the first degree, those lessons of morality and brotherly love are impressed, which should eminently distinguish the youthful apprentice; so in the second, is added that extension of knowledge, which enables the original craftsman to labor with ability and success, at the construction of the Temple. In the degree of Entered Apprentice, every emblematical ceremony is directed to the lustration of the heart; in that of Fellow Craft, to the enlargement of the mind. Already clothed in the white garment of innocence, the advancing candidate is now invested with the deep and unalterable truths of science. At length he passes the porch of the Temple, and in his progress to the middle chamber, is taught

the ancient and unerring method of distinguishing a friend from a foe. His attention is directed to the wonders of nature and art, and the difference between operative and speculative Masonry are unfolded, until, by instruction and contemplation, he is led to view with reverence and admiration the glorious works of creation, and is inspired with the most exalted ideas of the perfection of his Divine Creator.

The lecture of the Fellow Craft's degree is divided into two sections.

THE FIRST SECTION.

The first section elucidates the mode of introduction into that particular class, and instructs the craftsman how to proceed in the proper arrangement of ceremonies used on that occasion. By a careful study of this section, the diligent craftsman is enabled to detect impostors from genuine brethren, and prove his own title to the privileges and protection of this degree.

SCRIPTURAL SELECTION.

"Thus he shewed me: and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand."

"And the Lord said unto me, Amos, what seest thou? and I said, a plumb-line. Then said the Lord, behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." —Amos, vii. 7, 8.

PLUMB, SQUARE AND LEVEL.

The *Plumb*, *Square* and *Level*, those noble and useful instruments of a Fellow Craft, are here introduced and explained, and serve as a constant admonition to virtue and morality.

The plumb is an instrument made use of by operative Masons to raise perpendiculars; the square to square their work, and the level to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious

purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time, to that undiscovered country, from whose bourne no traveler returns.

THE SECOND SECTION.

The second section of this degree refers to the origin of the institution, and views Masonry under two denominations—Operative and Speculative. The period stipulated for rewarding merit, is here fixed, and the inimicable moral; to which that circumstance alludes, is explained. The celestial and terrestrial globes are considered; and here the accomplished Mason may display his talents to advantage in elucidating the orders of architecture, the senses of human nature, and the liberal arts and sciences, which are severally classed in a regular arrangement.

Masonry is considered under two denominations –Operative and Speculative.

OPERATIVE MASONRY.

By Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemences of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry we learn to subdue our passions, act upon the square, keep a tongue of good report, maintain secresy, and practice charity. It is so far interwo-

ven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

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In six days God created the heavens and the earth, and rested upon the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

The doctrine of the spheres is included in the science of Astronomy, and particularly considered in this section.

OF THE GLOBES.

The globes are two artificial spherical bodies, on the convex serface of which is represented the countries, seas, and various

parts of the earth, the face of the heavens, planetary revolutions, and other particulars.

The sphere with the parts of the earth delineated on its surface is called the terrestrial globe; and that with the constellations, and other heavenly bodies, the celestial globe.

The principal use of the globes, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent

on them, by which society has been so much benefited.

The orders of architecture come under consideration in this section. A brief description of them will therefore be given.

OF ORDER IN ARCHITECTURE.

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

OF ITS ANTIQUITY.

From the first formation of socity, order in architecture may be traced. When the rigors of the seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected these trees at the top and bottom are said to have given rise to the idea of

base and capital of pillars; and, from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: the *Tuscan*, *Doric*, *Ionic*, *Corinthian* and *Composite*.

THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derived its name. Its column is seven diameters high; and its capital, base, and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superflous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornament on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze.

The solid composition of this order gives it a preference in structures, where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence, the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC.

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar; the invention

of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high; and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthas root, having been left there by her

nurse. As the branches grew up they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with this object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter round as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders in architecture revered by Masons are no more than three: the Doric, Ionic and Corinthian,

which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in architecture.

OF THE FIVE SENSES OF HUMAN NATURE.

An analysis of the human faculties is next given in this section, in which the five external senses of human nature particularly claim attention. These are Hearing, Seeing, Feeling, Smelling and Tasting.

HEARING,

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that by a proper exertion of our rational powers, our happiness may be complete.

SEEING,

Is that sense by which we distinguish objects, and, in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately

structure, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections of our fellow creatures, when they wish most to conceal them; so that though the tongue may be taught to lie and dissemble, the countenance would display hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evinces the admirable contrivance of nature for performing all its various ex-

ternal and internal motions; while the variety displayed in the eyes of different animals, suited to their various ways of life, clearly demonstrate this organ to be the masterpiece of nature's work.

FEELING,

Is that sense by which we distinguish the different qualties of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension. These three senses, Hearing, Seeing and Feeling, are deemed peculiarly essential, and are most revered among Masons, * * * * * *

SMELLING.

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtility, as well in the state of life and growth, as in the state of fermentation and putre-

faction. These effluvia being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence, it is evident that there is a manifest appearance of design in the Great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING,

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone, we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition which far exceed human inquiry, and are peculiar mysteries, known only to nature and to nature's God, to whom we are all indebted for creation, preservation, and every blessing we enjoy.

OF THE SEVEN LIBERAL ARTS AND SCIENCES.

The seven liberal arts and sciences, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, are next illustrated in this section. It will, therefore, be proper to insert here a short explanation of them.

GRAMMAR

Teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC

Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

ARITHMETIC

Teaches the powers and properties af numbers, which are variously effected by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.

GEOMETRY

Treats of the powers and properties of mag-

nitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superfices, and from a superfices to a solid. A point is a dimentionless figure; or an indivisible part of space. A line is a point continued, or a figure of one capacity, namely, length. A superfices is a figure of two dimensions, namely, length and breadth. A solid is a figure of three dimensions, namely, length breadth and thickness. By this science, the architect is enabled to construct his plans and execute his designs; the generl to arrange his soldiers; the engineer to mark out grounds for encampments; the geographer to give us the dimensions of the world and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of mathematics.

MUSIC

Teaches the art of forming concords so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY

Is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science,

we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the glorious author by his works.

OF THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By Geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it, we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observations of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture are selected by

the fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the excellent tenents of our institution.

Thus end the two sections of the second lecture, which, with the ceremony used at opening and closing the Lodge, comprehends the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.

CHARGES AT PASSING TO THE SECOND DEGREE.

Brother, being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are charged to inculcate; or enlarge on the necessity of a

strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we

have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

CHAPTER V.

MASTER MASON.

This degree is the last and highest grade of Ancient Craft Masonry. In it the purest truths are unveiled, and its solemn ceremonies and observances diffuse a sacred awe, and inculcate a lesson of religious truth; and it is not until the neopyte has reached this summit of our ritual, that he can exclaim with joyful accents, in the language of the sage of old, *Eureka*, *Eureka*, I have found at last the long-sought treasure. It testifies our faith in the resurrection of the body, and, while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hopes of that final reward which belongs alone to the "just made perfect."

This was the last and highest of the three degrees in existence at the construction of the first temple, and it is therefore called the perfection of Ancient Craft Masonry.

From the sublimity of the truths developed in it, and from the solemn nature of the ceremonies, it has received the appellation of the "Sublime Degree." From this degree alone can the officers of a Lodge be chosen, and though Fellow Crafts are permitted to speak, the privilege of voting is confined to Master Masons.

FIRST SECTION.

The ceremony of initiation into the third degree is particularly specified in this part of the lecture, and here much other useful instruction is given.

SCRIPTURAL SELECTION.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them, while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall

cease, because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it.

The working tools of a Master Mason are all of the implements of Masonry indiscriminately, but more especially the trowel.

TROWEL.

The Trowel is an instrument made use of

by Operative Masons to spread the cement which unites a building into the common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree.

THE SECOND SECTION.

This section recites the historical traditions of the Order, and presents to view a finished picture of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude, and integrity, seldom equaled and never excelled by man.

MASONIC DIRGE.

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below,
Through a Pilgrimage of Woe.

Mortals, now indulge a tear!
For Mortality is here;
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring,
Seraphs of celestial wing!
To our funeral altar come,
Waft a Friend and Brother home!

Lord of all below, above,
Fill our hearts with truth and love!
As dissolves our earthly tie,
Take us to Thy *Lodge on High*,

PRAYER USED AT RAISING A BROTHER TO THE SUBLIME DEGREE OF A MASTER MASON.

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down,

and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen. So mote it be.*

This section also illustrates certain hieroglyphical emblems, and inculcates many useful lessons, to extend knowledge and promote virtue. In this branch of the lecture, many particulars relative to the building of King Solomon's Temple are noticed.

THE TEMPLE.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble.

There were employed in its building three Grand Masters; three thousand three hundred masters, or overseers of the work; eighty thousand Fellow Crafts, or hewers in the mountains and in the quarries; and seventy thousand Entered Apprentices or

bearers of burdens. All these were classed and arranged in such a manner by the wisdom of King Solomon that neither envy, discord or confusion were suffered to interrupt that universal peace and tranquility which pervaded the world at this important period.

This magnificent structure was founded in the fourth year of the reign of SOLOMON, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus informs us, that although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the day time, that the workmen might not be obstructed in their labors. From sacred history we also learn, that there was not the sound of axe, hammer, or any tool of iron, heard in the house while it was building.

THREE STEPS.

The Three Steps usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life, viz: youth, manhood and age. In youth, as Entered Apprentices, we ought industriously to occupy our time in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors and ourselves; that so in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

POT OF INCENSE.

The pot of incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

BEE HIVE.

The Bee Hive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so should we ever be industrious ones; never sitting down contented while our fellow creatures are around us in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings: but as depend-

ence is one of the strongest bonds of society. mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friend ship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

BOOK AND SWORD.

The Book of Constitutions, guarded by the Tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

SWORD AND HEART.

The Sword pointing to the naked heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions, may be hidden from the eye of man, yet that ALL-SEEING EYE, whom the Sun, Moon, and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

ANCHOR AND ARK.

The Anchor and Ark are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which shall safely waft us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

FORTY-SEVENTH PROBLEM OF EUCLID.

The Forty-seventh Problem of Euclid.

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in *Geometry* or *Masonry:* on this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called Eureka, in the Grecian language signifying, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

HOUR-GLASS.

The Hour-glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles which are con-

tained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! to-day, he puts forth the tender leaves of hope; tomorrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

SCYTHE.

The Scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if, by chance, we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to years of manhood, yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered to the land where our fathers have gone before us.

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Christian is suddenly revived by the *ever-green* and ever-living *sprig* of Faith in the merits of the Lion of the tribe of Judah; which strengthens him with confidence and composure, to look forward to a blessed immortality; and doubts not, but in the glorious morn of the resurrection, his body will rise and become as incorruptible as his soul.

Then let us imitate the Christian in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF A MASTER MASON.

BROTHER:—Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honor, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion, and to enforce by precept and example, obedience to the tenets of the Order. In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affibility; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and by the regular-

ity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honor we have conferred, and merit the confidence we have reposed.

CHAPTER VI.

INSTALLATION SERVICE.

In this chapter we shall treat of the ceremony of installing the officers of the Lodge, and give some important rules governing exercises on such occasions—

First.—The Master elect must, in all cases, be the first officer installed.

Second.—The appointment of Deacons, Stewards and Chaplain, is vested in the newly-elected Master, and not in the Lodge, unless the by-laws of the Lodge otherwise expressly provide.

Third.—At every installation the Grand Master, if absent, is represented by the presiding officer; the Deputy Grand Master, if absent, by the Marshal appointed by the presiding officer; and to them the proper titles as Grand Lodge officers for the occasion, must be given.

Fourth.—No person can be installed Master of a Lodge, until he has received the order of Past Master, either in a convoca-

tion of Past Masters, or in a regular Chapter of Royal Arch Masons.

FIFTH.—Officers re-elected need not be reinstalled, as each is pledged to serve "until his successor shall be duly elected and qualified;" but if they are not installed, they hold their offices by virtue of their former election and installation, and not by virtue of the last election.

CEREMONY OF INSTALLATION.

When the hour for the installation has arrived, and the Lodge is assembled for the purpose of attending to that duty, the last Senior Deacon will collect all the jewels and badges of office, and deliver them to the Marshal, who will present them to the presiding officer. The ceremony of installation will then be commenced by the presiding officer, by calling up the Lodge, himself rising last, and taking the roll containing the names of the officers elect in his hand, reading it aloud, and inquiring as follows:

Brethren of —— Lodge No. ——: Do you remain satisfied with these brethren of your choice?

The brethren bow in token of their assent. The presiding officer then seats the Lodge, himself remaining standing. The Marshal presents, for installation, the Master elect, saying:

MOST WORSHIPFUL GRAND MASTER:

I present you my worthy brother —— ——, to be installed Master of —— Lodge No. ——. He is of good morals and of great skill, true, and trustworthy; and as he is a lover of the whole fraternity, wheresoever dispersed over the face of the earth, I doubt not he will discharge his duty with fidelity.

The presiding officer then addresses the Master elect as follows:

WORSHIPFUL BROTHER: Previous to your investure, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of a Master of a Lodge.

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you live.

III. You promise not to be concerned in plots and conspiracies against Government, but patiently to submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren when convened, in every case consistent with the constitutions of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge.

VIII. You promise to respect genuine brethren, and to discountenance impostors and dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the arts.

X. You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundworks of Masonry.

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice;

and to pay attention to all the duties of Masonry, on convenient occasions.

XIII. You admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV. You agree that no visitors shall be admitted into your Lodge, without due examination, and producing proper vouchers of their having been initiated in a regular Lodge. These are the Regulations of Free and Accepted Masons. Do you submit to these charges, and promise to support these Regulations as Masters have done in all ages before you?

The Master is to answer: I do.

The presiding officer then continues as follows:

WORSHIPFUL BRO.:—In consequence of your cheerful conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same.

The new Master is then regularly invested with the Insignia of his office, and the furniture and implements of his Lodge.

The presiding officer then continues as follows:

WORSHIPFUL BROTHER:—The various implements which are now presented to you are emblematical of our conduct in life, and, upon this occasion, will be carefully enumerated.

The HOLY WRITINGS, that great light in Masonry, will guide you to all truth; it will direct your path to the Temple of Happiness, and point out to you the whole duty of man.

The SQUARE teaches us to regulate our

actions by the rule and line, and to harmonize our conduct with the principles of morality and virtue.

The COMPASSES teaches us to limit our desires in every station, that rising to eminence by merit, we may live respected, and die regretted.

The RULE directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The LINE teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to IMMORTALITY.

The BOOK OF CONSTITUTIONS you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the CHARTER, by the authority of which this Lodge is held. You are carefully to preserve and

duly transmit it to your successor in office.

You will also receive in charge the By-Laws of your Lodge, which you are to see carefully and punctually executed.

The new Master is now conducted to the East, and seated in the Master's chair.

THE SENIOR WARDEN.

The Marshal next presents the Senior Warden, and says: Most Worshipful Grand Master, I present you my worthy Brother —— ——, to be installed Senior Warden of —— Lodge No. ——.

The presiding officer to Senior Warden: Brother ——, you have been elected Senior Warden of this Lodge, and are now invested with the ensign of your office.

The Level demonstrates that we are all descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed

on the lowest spoke of fortune's wheel, may be entitled to our regard, because a time will come, and the wisest know not how soon, when all distinctions but that of goodness, shall cease, and death, the grand leveler of human greatness, will reduce us all to the same state.

Your regular attendance on our stated meetings is essentially necessary; in the absence of the Master you are to govern this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust. LOOK WELL TO THE WEST.

The remaining officers are severally introduced by the Marshal for installation, in the same manner as the Senior Warden, varying the language only to adapt it to the particular officer being introduced.

THE JUNIOR WARDEN.

Presiding officer to Junior Warden:

BROTHER—You have been elected *Junior Warden* of this Lodge, and are now invested with the badge of your office.

The PLUMB admonishes us to walk uprightly in our several stations, to hold the scale of Justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty. To you, with such assistance as may be necessary, is intrusted the examination of visitors, and the reception of candidates. To you is also committed the superintendence of the Craft during the hours of refreshment; it is, therefore, indispensably necessary, that you should not only be temperate and discrete in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt

that you will faithfully execute the duties which you owe to your present appointment. LOOK WELL TO THE SOUTH!

THE TREASURER.

BROTHER:—You have been elected Treasurer of this Lodge. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

THE SECRETARY.

BROTHER:—You have been elected Secretary of this Lodge. It is your duty to observe the Worshipful Master's will and pleasure, to record the proceedings of the Lodge, and to receive all moneys and pay them into the hands of the Treasurer. Your good inclination to Masonry and this Lodge will, I hope, induce you to discharge the duties of your office with fidelity, and, by so

doing, you will merit the esteem and applause of your brethren.

THE DEACONS.

BROTHERS:—You are appointed Deacons of this Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as the reception of the candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rights. The *square* and *compasses*, as badges of your office, I intrust to your care, not doubting your vigilance and attention.

THE STEWARDS.

BROTHERS:—You are appointed Stewards of this Lodge. The duties of your office are, to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for; and generally to assist the Deacons and other officers

in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

THE TYLER.

BROTHER:—You are appointed Tyler of this Lodge, and I now invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eves-droppers, and suffer none to pass or repass but such as are duly qualified; so it should ever morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; and to post a sentinel over our actions; thereby excluding every unqualified and unworthy thought, word or deed, and preserving a conscience void of offence towards God and towards man. Your early and punctual attendance will afford the best proof of your zeal and attachment for the institution.

The officers, as soon as they are installed, are each conducted to their respective stations and places in the Lodge, and after they are all thus disposed of, the presiding officer thus addresses the officers and brethren:

WORSHIPFUL MASTER:—The Brethren, by their suffrages, having committed to your care the superintendence and government of this Lodge, you cannot be insensible of the obligations which devolve upon you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your station.

The honor, reputation and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the

great luminary of nature, which, rising in the EAST, regularly diffuses light and luster to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they are taught IN it; and, by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution: so that, when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observation of the by-laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you

will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

CHARGE TO SENIOR AND JUNIOR WARDENS.

BROTHER SENIOR AND JUNIOR WARDENS:—You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed

to higher duties; your acquirements must, therefore, be such as that the Craft may never suffer for the want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

ADDRESS TO THE LODGE.

BRETHREN OF —— LODGE NO. —: Such is the nature of our constitutions, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both, is an essential duty. The officers who are appointed to govern your Lodge, are sufficiently conversant with the rules of propriety, to avoid exceeding the powers with which they are intrusted; and you are of too generous a disposition to envy their preferment. I therefore trust that you will have but one aim--to please each other--and unite in the grand design of being happy, and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we so greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men, and as Masons: Within your peaceful walls, may your children's children celebrate with joy and gratitude, the transactions of this auspicious solemnity. And may the TENETS OF OUR PROFESSION be transmitted through your Lodge, pure and unimpaired, from generation to generation.

CHAPTER VII.

ORDER OF PUBLIC PROCESSIONS.

In this chapter, a detail of the ceremonies proper to be observed on laying the foundation or corner stones of public structures, is given.

This ceremony is conducted by the M. W. Grand Master and his officers, assisted by such officers and members of subordinate Lodges, as can conveniently attend. The chief magistrate, and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place. A band of martial music is provided, and the brethren appear in the insignia of the Order.

The Lodge is opened by the Grand Master, and the rules for regulating the procession are read by the Grand Secretary.

The Lodge is then adjourned; after which, the procession sets out in *due form*, in the following order:

PROCESSION AT LAYING CORNER STONE.

Two Tylers, with drawn swords;
Tyler of the oldest Lodge with a drawn sword;
Two Stewards of the oldest Lodge;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Past Secretaries;
Past Treasurers;
Past Junior Wardens;
Past Senior Wardens;
Mark Masters;
Past Masters;
Most Excellent Masters;
Royal Arch Masons;
Royal Masters;
Select Master;
Knights Templars;
Masters;
Music;
Grand Tyler with a drawn sword;
Grand Stewards with white Rods;
A Past Master with a Golden Vessel containing Corn;

MARSHAL.

Principal Architect with Square, Level and Plumb;
Two Past Masters with Silver Vessels, one containing Wine, and the other Oil;
Grand Secretary and Treasurer;
The Five Orders;
One large Light, born by a Past Master;
The Holy Bible, Square and Compasses, born by a Master of a Lodge, supported by two Stewards on the right and left;
Two large Lights, born by two Past Masters;
Grand Chaplain;
Clergy and Orators;
Grand Wardens;
Deputy Grand Master;
The Master of the oldest Lodge, carrying the Book of the Constitutions on a velvet cushion;
Grand Deacons with black Rods, on a line seven feet apart;
Grand Master;
Two Stewards with white Rods;
Grand sword-bearer with a drawn sword.

A Triumphal Arch is usually erected at the place where the ceremony is to be performed. The procession passes through the arch, and the brethren repair to their stands, the Grand Master and his officer take their places on the temporary platform, covered with carpet. The Grand Master commands silence. An ode on Masonry is sung; after which, the necessary preparations are made for laying the stone, on which is engraved the year of Masonry, the name and title of the Grand Master, &c., &c.

The stone is raised up by means of an engine, erected for that purpose, and the Grand Chaplain or Orator, repeats a short prayer.

The Grand Treasurer, then, by the Grand Master's command, places under the stone various sorts of coin and medals, of the present age. Solemn music is introduced, and the stone is let down to its place.

The Principal Architect then presents the working tools to the Grand Master, who applies the *Plumb*, *Square*, and *Level*, to the

stone, in their proper position, and pronounces it to be *well formed, true, and trusty.*

The golden and silver vessels are next brought forward and delivered, the former to the Deputy Grand Master, and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine and the oil, which they contain, on the stone, saying: May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay; and grant to us all a supply of the *corn* of *nourishment*, the *wine* of *refreshment*, and the *oil* of *joy*. Amen. *So mote it be.*

He then strikes the stone thrice with his gavel, and the *public grand honors are given.* The Grand Master then delivers over to the

Architect, the various implements of architecture, entrusting him with the superintendence of the work; after which, he reascends the platform, and an oration, suitable to the occasion, is delivered.

A voluntary collection is made for the needy workmen; and the sum collected is placed upon the stone by the Grand Treasurer.

A suitable song, in honor of Masonry, concludes the ceremony; after which, the procession returns to the place whence it set out, and the Lodge is closed in due form.

CHAPTER VIII.

DEDICATION OF MASONIC HALLS.

In this chapter the forms and ceremonies observed in the Dedication of Masonic Halls are explained.

On the day appointed, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near the place where the ceremony is to be performed, and open in *due and ample form*, in the third degree of Masonry.

The Master of the Lodge to which the hall to be dedicated belongs, being present, addresses the Grand Master as follows:

Most Worshipful:—The Brethren of —— Lodge, being animated with the desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are now desirous that the same should be examined by the Most Worshipful Grand Lodge,

and, if it meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to *ancient* form.

The Grand Master then directs the Grand Marshal to form the procession, when they move forward to the Hall to be dedicated. On entering, the music will continue while the procession marches three times round the Hall.

The carpet or flooring is then placed in the center, and the Grand Master having taken the chair, under a canopy of state, the Grand Officers and the Master and Wardens of the Lodge, repair to the places previously prepared for their reception. The three lights and the golden and silver pitchers, with the corn, wine, and oil, are placed round the Lodge, at the head of which stands the altar, with the Holy Bible open, and the square and compasses laid thereon, with the charter book of constitution and by-laws.

An anthem is sung, and an exordium on

Masonry given; after which the Architect addresses the Grand Master as follows:

Most Worshipful:—Having been intrusted with the superintendence and management of the workmen employed in the erection of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion, will be crowned with your approbation and that of the Most Worshipful Grand Lodge.

To which the Grand Master makes the following reply:

Brother Architect:—The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the approbation of the Grand Lodge; and they

sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

An ode in honor of Masonry is sung, accompanied with instrumental music.

The Deputy Grand Master then rises, and says:

Most Worshipful:—The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated according to ancient form and usage:

Whereupon a procession is formed in the following order, viz:

Grand Sword Bearer;
A Past Master with a Light;
A Past Master with a Bible, Square and Compasses, on a Velvet Cushion;
Two Past Masters, each with a Light;
Grand Secretary and Treasurer, with Emblems;
Junior Grand Warden, with Pitcher of Corn;

Senior Grand Warden, with Pitcher of Wine;
Deputy Grand Master, with Pitcher of Oil;
Grand Master;
Two Stewards, with Rods.

All the other officers keep their places and assist in performing an ode, which continues during the procession, excepting only at the intervals of dedication. The carpet being uncovered the first time passing round it, the Junior Grand Warden presents the pitcher of corn to the Grand Master, who pours it out upon the carpet, at the same time pronouncing—

"In the name of the Great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this Hall to MASONRY."

The grand honors are given.

The second time passing around the Lodge, the Senior Grand Warden presents the pitcher of wine to the Grand Master, who sprinkles it upon the carpet, at the same time saying—

"In the name of the HOLY SAINT JOHN, I

do solemnly dedicate this Hall to VIRTUE."

The grand honors are twice given.

The third time passing round the Lodge, the Deputy Grand Master presents the Grand Master with the pitcher of oil, who pours it upon the carpet, saying—

"In the name of the whole Fraternity, I do solemnly dedicate this Hall to UNIVERSAL BENEVOLENCE."

The grand honors are thrice given.

A solemn invocation is then made to the Throne of Grace by the Grand Chaplain, and an anthem is sung; after which the carpet is covered, and the Grand Master retires to his chair.

An oration is then delivered, and the ceremonies conclude with music. The Grand Lodge is then closed in due and ample form.

CHAPTER IX.

FUNERAL SERVICE.

This chapter contains the ceremony observed at Funerals, according to the ancient custom, together with the service on such occasions.

GENERAL RULES.

I. No brother can be interred with the formalities of the Order, unless he has received the Third Degree in Masonry.

II. The Master of a Lodge being notified of the death of a brother, and of his request to be buried with Masonic ceremonies, shall convene his Lodge and make all suitable arrangements to that effect.

III. If two or more Lodges attend, the ceremonies will be conducted by the Lodge of which the deceased was a member. In case of a *stranger* or *sojourner*, the Master of the Senior Lodge present will preside.

IV. All the brethren who walk in procession should observe, as much as possible,

a uniformity of dress. A proper badge of mourning around the left arm, with white gloves and aprons, are most suitable. It is recommended to avoid all ostentatious display of Masonic costume.

V. Musicians, if belonging to the Fraternity, will walk in procession immediately after the Tyler; if they are not Masons, they will precede him. Solemn and appropriate pieces of music only should be performed; all others are specially interdicted.

VI. The cushion on which the Holy Bible is placed, should be covered with black; a piece of black crape should be tied around each Steward's rod, and around the musical instruments.

VII. The most profound solemnity and decorum should be observed in a Funeral Lodge, and in the public exercises.

VIII. The Brethren in circumambulating the grave, should make right angles, and in standing around the grave, should form an oblong square.

The hour having arrived, the Funeral Lodge is assembled at the Lodge room, or some other convenient place, the presiding officer opens the Lodge in the Third Degree, with the usual forms; after having stated the purpose of the meeting, the service begins as follows:

Master. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"

Response. "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master. "When he dieth he shall carry nothing away; his glory shall not descend after him."

Response. "Naked he came into the world, and naked he must return."

Master. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

The Master, then taking the roll in his hand, says—

"Let us live and die like the righteous, and our last end shall be like his!"

Response. "God is our God forever and ever; he will be our guide even unto death!"

The Master then records the name and age of the deceased upon the *roll*, and says—

"Almighty Father! in thy hands we leave, with humble submission, the soul of our deceased brother.

The brethren answer three times—

"The will of God is accomplished! So be it."

The Master then deposits the *roll* in the *archives*, and repeats the following Prayer:

"Most glorious God! author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality reminds us of our approaching fate, and draw our attention toward thee, the only refuge in time of need; that when the awful moment shall arrive, when we are about to

quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace, and in thy favor, may we be received into thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen. *So mote it be.*"

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different Lodges rank according to seniority, excepting that the Lodge of which the deceased was a member, walks nearest the corpse. Each Lodge forms one division, and the following order is observed by each.

ORDER OF PROCESSION AT A FUNERAL.

Tyler with a drawn sword;
Stewards with white rods;
Musicians, if they are Masons, otherwise they precede the Tyler;
Master Masons;
Senior and Junior Deacons with rods;
Secretary and Treasurer;
Senior and Junior Wardens with columns;
Past Masters;
The Holy Writings on a cushion covered with black cloth, and carried by the oldest member of the Lodge;
The Master;
Clergy;

MARSHAL.

Coffin, with the insignia plac'd thereon.

Pall Bearers. COFFIN. Pall Bearers.

When the procession arrives at the church-yard, the members of the Lodge form an oblong square around the grave; and the clergyman and officers of the Lodge take

their stations at the head of the grave, and the mourners at the foot. The service is resumed, and the following exhortation is given by the Master:

BRETHREN:—Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

Notwithstanding the various mementoes of mortality with which we daily meet; notwithstanding death has established his empire over all of the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die; we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of Death when we least expect him, and at an hour which we pro-

bably conclude to be the meridian of our existence.

What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene, and view life stripped of her ornaments and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are leveled, and all distinctions are done away.

When we view this narrow house, about to be occupied by the body of our deceased brother, we feel a momentary contraction of the heart, a mournful presage that here, too, the evening of our days must soon be closed, and the tear of affection that trembles today upon another's tomb, must soon be transferred to ours. These become strong incentives to a well-regulated life; and when the whispers of conscience plead in vain with our unsubdued passions, the grave,

that universal monitor, informs us that this must be our final destination.

While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred.

Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and well spent life yield the only

comfort and consolation. Thus our expectations will not be frustrated, nor we hurried, unprepared, into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us seek the favor of the *Eternal God*, so that when the awful moment of death arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country, whence no traveler returns.

The following invocations are then made by the Master:

Master—"May we be true and faithful, and may we live and die in love!"

Response—"So mote it be."

Master—"May we profess what is good,

and always act agreeably to our own profession."

Response—"So mote it be."

Master—"May the Lord bless us and prosper us, and may all our good intentions be crowned with success."

Response—"So mote it be."

Master—"Glory be to God in the highest; on earth peace! good will towards men!"

Response—"So mote it be, now, henceforth and for evermore. Amen."

The apron is now taken off from the coffin, and handed to the Master; the coffin is deposited in the grave, and the Master says:

The Lamb-skin, or white apron, is an emblem of innocence and the badge of a Mason, more ancient than the golden fleece or Roman Eagle, and, when worthily worn, more honorable than the star and garter. (*The Master then deposits it in the grave.*) This emblem I now deposit in the grave of our deceased Brother. By this we are remind-

ed of the universal dominion of Death. The arm of friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we too are mortal: soon shall our bodies moulder in the dust. Then how important for us that we should know that our REDEEMER liveth, and that he shall stand at the latter day upon the Earth. (*The Master, holding the evergreen in his hand, continues.*) This *evergreen* is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us which shall survive the grave, and which shall never, never, never die. Though like our Brother, whose remains now lie before us, we shall soon be clothed in the habiliments of DEATH and be deposited in the silent tomb, yet through the mediation of a divine and ascended SAVIOUR, we may confidently hope that our souls will bloom in Eternal Spring.

The brethren then move in procession

round the grave, and severally drop the sprig of evergreen into the grave, after which *the public grand honors are given*. While marching around the grave they sing the Masonic Dirge as on page 75; or, may if they prefer, sing the following

FUNERAL HYMN.

Thou art gone to the grave,
But we will not deplore thee,
Though sorrow and darkness
Encompass the tomb,
The Saviour has passed through
Its portals before thee,
And the lamp of his love
Is thy guide through the gloom.

Thou art gone to the grave,
We no longer behold thee,
Nor tread the rough path
Of the world by thy side;
But the wide arms of Mercy
Are spread to enfold thee,
And sinners may hope
Since the Saviour hath died.

Thou art gone to the grave,
And its mansions forsaken,
Perhaps thy tried spirit
In doubt lingered long;

But the sunshine of heaven
  Beamed bright on thy waking,
And the song that thou heardst
  Was the Seraphim's song.

Thou art gone to the grave,
  But 'twere wrong to deplore thee,
When God was thy ransom,
  Thy guardian and guide;
He gave thee, and took thee,
  And soon will restore thee,
Where death hath no sting,
  Since the Saviour hath died.

Friends and Fellow Citizens:—From time immemorial it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains, with the usual formalities.

In conformity with this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to resign his body to the earth, whence it came, and to offer up to his memory, before the world,

the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of our Order.

The Great Creator having been pleased, out of His mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man; may we who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

Unto the grave we resign the body of our deceased brother, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous, from the beginning of the

world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiased justice, extend His mercy towards him, and all of us, and crown our hopes with everlasting bliss, in the expanded realms of a boundless eternity! This we beg, for the honor of his name, to whom be the glory, now and forever. Amen.

The procession then returns in form, followed by the mourners, to the late residence of the deceased. On arriving there it files off to the right and left, forming two parallel lines, about eight feet apart. The mourners pass between these lines, and enter the house; the procession again moves off in form and returns to the place whence it set out, where the necessary duties are complied with, and the Lodge is closed in the third degree.

CHAPTER X.

LANDMARKS OF MASONRY.

Inasmuch as every Mason is charged "strictly to preserve the ancient LANDMARKS intrusted to his care, and never suffer them to be infringed or countenance a deviation from the established usages and customs of the Fraternity," I have determined to produce those Lankmarks in the *Master Mason's Guide*, that all may know what they are, and be thereby the better enabled to preserve them. They are twenty-five in number, aud are classed by Mackey in the following order:

LANDMARK FIRST.

The Modes of Recognition are, of all the Landmarks, the most legitimate and unquestioned. They admit of no variation, alteration, diminution, or addition. As they were first given by the original patrons and founders of the Order, so they now are, and so they must continue to be, till the end of time.

LANDMARK SECOND.

The division of Symbolic Masonry into three Degrees, is another Landmark of the Order.

LANDMARK THIRD.

The Legend of the Third Degree is an important Landmark, the integrity of which has been well preserved.

LANDMARK FOURTH.

The Government of the Fraternity by a presiding officer, called a *Grand Master*. The office of *Grand Master* is not a creation of the Grand Lodge, or was not originally. The Craft recognized a Grand Master, who ruled the Fraternity, exercising the prerogatives inherent in that officer, long before the existence of a Grand Lodge. There is no period within the records of the Fraternity, when the Craft did not have, and recognize, a Grand Master; whereas, the creation of Grand Lodges is of comparatively recent date.

LANDMARK FIFTH.

The Prerogative of the Grand Master to preside over every assembly of the Craft, where-

soever, and whensoever held. This is an undoubted prerogative of the Grand Master, and the Masters of all subordinate Lodges must surrender to him the Chair, if he should visit their Lodge.

LANDMARK SIXTH.

The Prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times, or without waiting the time prescribed by the rules of the Fraternity, between the making of the application and conferring the first degree, or the time that should elapse between the several degrees, is another Landmark of the Order.

LANDMARK SEVENTH.

The Prerogative of the Grand Master to give Dispensations for opening and holding Lodges, is another Landmark. It is by virtue of this prerogative that the Grand Master is empowered, when the Grand Lodge is not in session, to grant Dispensations to a competent number of Masons, when properly recommended and situated, to open a Lodge and confer the degrees of Masonry.

LANDMARK EIGHTH.

The Prerogative of the Grand Master to make Masons at sight, is a Landmark closely connected with the two preceding ones. The existence of this Landmark has been doubted by some, but such doubts were engendered by a misapprehension of the power of the prerogative, and the manner of exercising it; and there is, in fact, no Grand Master but what does enjoy and exercise this prerogative. It is not meant, by this prerogative, that the Grand Master may take a *profane* into a private room, and there, without any assistance, confer on him the several degrees of Masonry; no such power exists. But the manner of exercising this prerogative, and the only manner is, for the Grand Master to summon to his assistance not less than six Master Masons, and, with their assistance, he convenes a Lodge, and, without any probation, but *on sight*, confers on the candidate the degrees of Masonry; and he then is, to all intents and purposes, a just and lawfully constituted Mason. After the

degrees are conferred, the Grand Master dissolves the Lodge, and dismisses the brethren. Such Lodges are called "Occasional Lodges." That the Grand Master has this prerogative will hardly be doubted, when it is considered in connection with the two preceding ones. If the Grand Master has the right to grant a dispensation to a certain number of Masons to meet together, open a Lodge, and confer the degrees of Masonry, it will hardly be doubted that he might call together a competent number of Masons, in a suitable place, and open just such a Lodge, and do just such work, as he could authorize them to do in his absence. By virtue of his right to preside at all assemblies of the Craft, it is clear that he would have a right to preside over such a convocation of Masons; and if the Grand Master has the prerogative, (which is undisputed by every one,) of recalling his dispensations at pleasure, he may, when the business of one of these "Occasional Lodges" is completed, dissolve it, and dismiss the

brethren. Again: if the Grand Master has the prerogative laid down in *Landmark Sixth*, of granting dispensations to confer degrees at irregular times, and without the customary probation, it follows as a matter of course that he may himself, by the dispensing power inherent in himself, confer on a candidate the degrees, without probation. A combination of these prerogatives constitute this Eighth Landmark, which is the much-talked-of, and often doubted prerogative of the Grand Master, to make Masons at sight. This prerogative is as well established by ancient usage, as any prerogative of the Grand Master, and, like all the other Landmarks of the Order, must be preserved.

LANDMARK NINTH.

The necessity for Masons to congregate in Lodges, is another Landmark. From time immemorial it has been not only a custom, but a requirement of the Order, that the Craft should, from time to time, congregate, either for the purposes of operative or spec-

ulative labor, and that these congregations should be called *Lodges*.

LANDMARK TENTH.

The government of the Craft, when assembled by a Master and two Wardens, is a Landmark.

LANDMARK ELEVENTH.

The necessity that every Lodge, when congregated, should be duly Tiled, is another Landmark of the Order.

LANDMARK TWELFTH.

The right of every Mason to be Represented in all general meetings of the Craft, and to instruct his representatives, is another Landmark. By the early history of Masonry, we learn that all the members of the Fraternity had the right of attending in person and depositing their votes in the "General Assemblies" of Masons, and it is only since the organization of Grand Lodges that the Master and Wardens have been constituted the representatives of the Craft; and the Fraternity in general, although surrender-

ing their right of membership in the Grand Lodge, have judiciously retained the right of instructing their representatives.

LANDMARK THIRTEENTH.

The right of every Mason to appeal from the decisions of his brethren to the Grand Lodge, is a Landmark of the Order.

LANDMARK FOURTEENTH.

The right of every Mason to visit and sit in every Lodge, or the right of visitation, is a Landmark.

LANDMARK FIFTEENTH.

That no visitor can be admitted into the Lodge unless he is known by some member present to be a Mason in good standing, or unless he passes a satisfactory examination, according to the ancient customs and usages of the Order, is a Landmark.

LANDMARK SIXTEENTH.

That no Lodge can interfere in the business of another Lodge, or confer degrees on persons living within the jurisdictions of other

Lodges, without the consent of that Lodge, is another Landmark.

LANDMARK SEVENTEENTH.

The qualifications of a candidate for initiation, are derived from a Landmark of the Order. The candidate must be free born, of mature age, in the possession of sound sense, free from any physical defects or dismemberments, and of irreproachable manners; or, as it is technically termed, "under the tongue of good report."

LANDMARK EIGHTEENTH.

It is a Landmark of the Order that *every Freemason is amenable to the laws and regulations of the Masonic Jurisdiction in which he resides*, although he may not be a member of any Lodge.

LANDMARK NINETEENTH.

A belief in the existence of God as the Great Architect of the Universe, is an important Landmark.

LANDMARK TWENTIETH.

Subsidiary to this belief in God, as a Land-

mark of the Order, *is the belief in the Resurrection to a future life*, which belief constitutes the Twentieth Landmark.

LANDMARK TWENTY-FIRST.

The equality of all Masons is another Landmark of the Order.

LANDMARK TWENTY-SECOND.

The necessity that a "*Book of the Law*" should be found in every Lodge, and constitute an indispensable part of the furniture, is another Landmark.

LANDMARK TWENTY-THIRD.

The Secrecy of the institution is another, and most important Landmark.

LANDMARK TWENTY-FOURTH.

The Foundation of a Speculative Science upon an Operative Art, and the symbolic instruction given, constitutes another Landmark.

LANDMARK TWENTY-FIFTH.

"The Last and crowning Landmark of all is, that *these Landmarks can never be changed*. Nothing can be subtracted from them—no-

thing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or tittle of these unwritten Laws can be repealed." As they are now, they were framed by the original patrons and founders of Masonry; their value and efficacy have been tested and proved by three thousand years experience; and as they are now, so must they continue, as long as Masonry continues to exist.

For a more complete detail of these Landmarks the reader is referred to that very excellent work, Mackey's MASONIC JURISPRUDENCE.

CHAPTER XI.

DUTIES AND PREROGATIVES OF THE OFFICERS OF A LODGE.

In this chapter are pointed out the duties and prerogatives of the officers of a Subordinate Lodge.

DUTIES AND PREROGATIVES OF THE WORSHIPFUL MASTER.

His decision on points of order are final; there can be no appeal taken to the Lodge from his decisions. The Grand Lodge alone can overrule his declared opinion on any point of order.

The Master has the right to convene his Lodge at any time, and is the sole judge of any emergency that may require a special meeting. The Lodge cannot be congregated, except on the night of the stated meeting, without his consent. Even at a regular communication, if the Master is present, the Lodge cannot be opened till he orders it, and must be closed when he directs. But if he is not present, the Senior Warden, and

in his absence the Junior Warden, may open and preside over the Lodge; and the Lodge will be lawfully officered and the business transacted legal.

No motion to close, or call off, should be entertained, as it would be an infringement on the Master's prerogatives. The Master is responsible to the Grand Lodge for the proper discharge of his duties, and the regulation and government of his Lodge.

It is the prerogative of the Master, with his Wardens, to represent his Lodge in the Grand Lodge.

It is the prerogative of the Master to control the admission of visitors. He should, however, if the visitor is properly vouched for, or passes a satisfactory examination, and, in every way, proves himself qualified and enentitled to sit in a Lodge, admit him; but if he should see cause to refuse him admission, there can be no appeal to the Lodge from his decision.

He may refuse admission even to one of

the members of his own Lodge; but if the Master should exercise this prerogative without sufficient reason, charges might be preferred against him in the Grand Lodge for an arbitrary or oppressive exercise of his prerogatives; but his own Lodge could not prevent him from exercising them, even oppressively.

It is the prerogative of the Master to take charge of the warrant or constitution; and when his successor in office is duly elected and qualified, he must deliver it to him.

The Master has a right to appoint his Senior Deacon; he has also the prerogative of appointing all special committees, and of being present at their meetings and presiding as their chairman. He has also a right, in the absence of any officer of the Lodge, to appoint a substitute to fill his place.

The Master is entitled to one vote on all questions, as every other member, and if there be a tie, he has an additional vote.

No one can be elected Master of a Lodge

unless he has previously served as a Warden. This is the general rule, but there are two exceptions to the rule; the first is, where a new Lodge is formed and the officers are, for the first time, installed; and the second is, where no Past Master or Past Warden will consent to serve; in the latter case, however, a special dispensation must be procured from the Grand Master, allowing the Lodge to elect a Master from the floor, or it will not be lawful.

The Master may be re-elected as often as the Lodge choose to elect him.

Before a Master can properly serve as such, he must receive the Past Master's Degree. No Master can be installed until he has received it. This rule, however, does not apply to the Masters of Lodges working under the dispensation of the Grand Master.

The Master cannot be tried by his Lodge on charges preferred against him. If the Master is guilty of some heinous offence or gross unmasonic conduct, the Grand Master

may suspend him from office, and the next Grand Lodge will try his case, and in the mean time the Senior Warden will discharge the duties of Master.

The Master should always be a good man and true, well skilled in the work, a pattern of morality, and a lover of the whole Fraternity, wheresoever dispersed around the globe.

WARDENS.

The duties of the Senior Warden are, in the absence of the Master, to preside over the Lodge; in his presence, to assist him in the government of it.*

In the absence of the Master, the Senior Warden may, and often does, resign the chair to a Past Master; but in such case the Past Master acts by the authority of the Senior Warden, and cannot act until the Senior Warden has first congregated the Lodge. In the absence of the Master and Senior Warden, the Junior Warden suc-

* See installation of officers, page 97.

ceeds to the chair, and has, for the time being, all the rights and prerogatives of the Master. But if the Master is present, and the Senior Warden absent, the Junior Warden would not succeed to his station, but the Master will fill the vacancy by appointment.

The Senior Warden has charge of the Craft during the hours of labor, and the Junior Warden during the hours of refreshment; and it is the duty of the latter officer to see "that none of the Craft are suffered to convert the purposes of refreshment into intemperance and excess."*

The Junior Warden is the prosecuting officer of the Lodge, and he should, if unable to reform or restrain an erring brother, prefer charges against him, and prosecute them in the Lodge.

It is a prerogative of the Wardens, together with the Master, to represent their Lodge in the Grand Lodge.

* See installation, page 98.

They alone, of all the Craft, except, of course, Past Masters, are eligible to the office of Master; but this eligibility is not confined to the Wardens in office, but when a member has once been a Warden, he is forever afterwards eligible to the office of Master.

The Senior Warden has a right to appoint the Junior Deacon, and the Junior Warden has a right to appoint the Stewards, unless expressly otherwise provided by the by-laws of the Lodge.

In the absence of the Master and both Wardens, the Lodge cannot be opened, and consequently no business can be transacted.

THE TREASURER.

The duties of the Treasurer are detailed in the installation services, and are threefold—

1. To receive all moneys due the Lodge from the hands of the Secretary, and receipt for the same;

2. To keep a just and true account of such

moneys, and the manner of its disbursement;

3. To accept and pay from the funds of the Lodge, the orders of the Master, when given in the exercise of his prerogatives, or with the consent of the Lodge.

He has nothing to do with the collection of money, or claims due the Lodge. He should give receipts to the Secretary for the money received from him, and take receipts from those to whom he disburses it. He should carefully file and preserve the warrants or orders drawn upon him, upon which the disbursements are made, as they are his vouchers to the Lodge for such disbursement. A committee should be appointed by the Lodge, at least once a year, to examine the books and vouchers of the Treasurer, and make a settlement with him. The Treasurer, like every other officer of a Masonic Lodge, cannot resign, nor can his office be vacated by removal, nor for any other cause, except death or expulsion. In case of death or expulsion, a dispensation

must be procured from the Grand Master, authorizing a new election to be held for the purpose of electing a Treasurer to fill the vacancy.

THE SECRETARY.

The Secretary is the recording, corresponding and collecting agent of the Lodge. It is his duty to keep a record of the proceedings of the Lodge, in a book furnished by the Lodge for that purpose, and to transmit a copy of the same, or any part thereof, to the Grand Lodge, or Grand Master, at any time when required.

As the corresponding agent of the Lodge, he receives and reads all communications addressed to the Lodge, and replies to them under the direction of the Lodge or Master. He also, by direction of the Master, issues summonses for special communications. He also makes out the returns to the Grand Lodge, and communicates to it, through the Grand Secretary, notices of rejections, suspensions and expulsions. He affixes his signature and the seal of the Lodge to all

demits and diplomas, and other documents which the Lodge may direct. He is the keeper of the seal of the Lodge, and the proper custodian of its archives.

As the collecting agent of the Lodge, he keeps the accounts of the Lodge with its members, receives all dues for quarterage, and all fees for initiation, passing and raising; and after making an entry of the same, noting from whom, and for what purpose, it was received, he should immediately transmit the money to the Treasurer, and take his receipt. The books and accounts of the Secretary are open to inspection, and should, like those of the Treasurer, be examined at least once a year by a committee appointed by the Lodge for that purpose. It is customary, in many Lodges, on account of the labor connected with the office of Secretary, to exempt that officer from the payment of dues. This is, however, a local regulation, and does not prevail except where provided for by the by-laws of the particular Lodge in

which the question may arise. The office of Secretary, like that of Treasurer, can only be vacated by death or expulsion, in which case a new election may be ordered by the Grand Master's dispensation.

DEACONS.

The Senior Deacon's duties are important, and it is essentially necessary, for the good of the Fraternity, and well working of the Lodge, that this officer should be an able and skillful Craftsman. It is his duty—

1. To carry orders from the Master to the Senior Warden, and elsewhere about the Lodge, as he may direct;

2. It is his duty to propose to the candidate in an adjoining apartment, and in the presence of the Stewards, those questions which are to elicit his declaration of the purity of motives which have induced him to apply for initiation. He also receives the candidate at the door, and conducts him through all the requisitions of the ritual;

3. It is his duty, also, to welcome and

clothe visiting brethren, to furnish them with seats, and if they are entitled to the honors of the Lodge, to supply them with the collars and jewels of their rank, and conduct them to their appropriate stations;

4. After the Lodge is opened, the altar and its surrounding lights are placed under the especial care of the Senior Deacon;

5. He also takes charge of the ballot box, and exhibits it to the inspection of the Junior and Senior Wardens and Master, in rotation;

6. In the inspection of the brethren present, preparatory to opening the Lodge, the north side of the Lodge is intrusted to the care of the Senior Deacon.

The Junior Deacon is the especial attendant of the Senior Warden, and is seated at his right hand. It is his duty—

1. To carry messages from the Senior Warden to the Junior Warden, and elsewhere about the Lodge;

2. He has charge of the outer door, and attends to, and reports to the Master all

alarms. He should never suffer the door to be opened by any one, except in the usual form, and when preceded by the usual notice. He should allow no one to enter or depart, without first having obtained the consent of the Master;

3. It is his duty to see that the Lodge is duly tiled, that the Tyler is at his post, and to communicate to him the orders of the Master, and see that he executes them;

4. In the inspection of the brethren, which takes place prior to opening, the south side of the Lodge is intrusted to the Junior Deacon.

In the absence of the Senior Deacon, the Junior Deacon will not succeed to his office, but a temporary appointment of a Senior Deacon will be made by the Master.

THE STEWARDS.

The Stewards are appointed by the Junior Warden. They sit on the right and left of that officer, each one having a white rod as the insignia of his office, and wearing the cornucopia. Their duties are—

1. To examine and introduce visiting brethren;

2. To prepare and announce candidates;

3. To collect subscriptions and other fees, and to keep an exact account of the Lodge expenses;

4. To see that the tables are properly furnished at refreshment, and that every brother is suitably provided for.

THE TYLER.

This is a very important office, and, like that of Master and Wardens, is provided for in the ancient Landmarks of the Order. It is his duty to guard the door of the Lodge, and suffer no one to pass in who is not duly qualified, and who has not the permission of the Master. The door is peculiarly under his charge, and he should not open it himself, nor permit it to be opened by the Junior Deacon from within, without the preliminary alarm. The Tyler must be a Master Mason. An Entered Apprentice or Fellow Craft cannot tile a Lodge of the

degree to which they have attained; that officer must, to qualify him to tile for any degree, be a Master Mason. The Tyler is always compensated for his services, and for that reason is considered, in some sense, the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for meetings, and to arrange the furniture in its proper places. He is also the messenger of the Lodge, and it is his duty to deliver to the members the summonses which may have been written by the Secretary. The Tyler need not be a member of the Lodge he tiles. But the office does not disqualify him from membership, like that of Grand Tyler; and if the Tyler is a member, he is entitled to all the rights of membership, except that of sitting in the Lodge, which right he has voluntarily relinquished by his acceptance of the office. It is usual in balloting for candidates, to call the Tyler in, if he is a member of the Lodge, and request him to vote. On such occasions, the Junior

Deacon takes his place on the outside, while he is depositing his ballot.

The Tyler holds his office by the same tenure as the other officers, and can only be removed by death or expulsion. The Tyler may, like any other officer, on charges preferred and trial had, be suspended from discharging the duties of his office, during which suspension a temporary Tyler shall be appointed by the Master. But such suspension would not vacate the office, nor authorize a new election.

THE CHAPLAIN.

Mackey says that this office is an innovation, and cites very good authority to sustain his position, but, inasmuch as it is recognized by most of the Grand Lodges, it will not be improper to notice it briefly.

The duties of the Chaplain, at least the duties which he usually discharges, are to perform the sacerdotal rights exercised in the ceremonies of the Order; but in the ex-

ercise of these duties he acts as the representative of the Master, and cannot act until the Master directs.

CHAPTER XII.

ORDER OF BUSINESS.

1. The first thing in order is the reading, correcting and approval of the minutes of the preceding meeting.

2. The minutes of a regular or stated communication, cannot be altered or amended at a special one.

3. After the approval of the minutes, the next thing in order is the unfinished business, left over at the last meeting. But the order of business is strictly under the control of the Master, who may exercise his judgment in the selection of the matters which are to come before the Lodge, subject, of course, for an arbitrary exercise of this power, as in other cases, to an appeal to the Grand Lodge.

4. No alarm should be attended to at the door, nor member or visitor admitted during the opening or closing of the Lodge, or reading the minutes, or conferring degrees.

5. All votes, except in the election of candidates, members or officers, must be taken by a show of hands.

6. No Lodge can be resolved into a "committee of the whole," which is a parliamentary proceeding, utterly unknown to Masonry.

7. The minutes of a meeting should be read at its close, that errors may at once be corrected and omissions supplied; but the minutes are not to be finally confirmed until the next regular communication.

8. The brethren shall not, during the transaction of business, entertain any private discourse, or in any other way disturb the harmony of the Lodge.

RULES OF DEBATE.

1. No brother can speak more than once on the same subject, without the permission of the Master.

2. Every brother must address the Master, standing; must confine himself to the question under debate, and avoid personality.

3. Any brother who transgresses this rule may be called to order, in which case the Master shall immediately decide the point of order, from which decision there can be no appeal to the Lodge.

4. When two or more brethren rise at once in a debate, the Master is to name the brother who is first to speak.

5. No motion can be put unless it is seconded, and, if required, it must be reduced to writing.

6. Before the question is put on any motion, it should be distinctly stated by the Master.

7. When a question is under debate, no motion can be received but to lie on the table; to postpone to a certain time; to amend or to postpone indefinitely, which several motions, by parliamentary usage, have precedence in the order in which they are arranged; and no motion to postpone to a certain time, to commit, or to postpone indefinitely, being decided, is again allowed at the same communication.

8. When motions are made to refer a subject to different committees, the question must be taken in the order in which the motions are made.

9. When a motion has once been made and carried in the affirmative or negative, it is in order for any member who voted with the majority, to move for a reconsideration thereof at the same communication.

10. When an amendment is proposed, a member who has already spoken to the main question, may again speak to the amendment.

11. Amendments may be made so as totally to alter the nature of the proposition, and a new resolution may be ingrafted, by way of amendment, on the word "resolved."

12. When a blank is to be filled, and various propositions have been made, the question must be first taken on the highest sum, or latest time proposed.

13. Any member may call for a division

of a question, which division will take place, if a majority of the members present consent.

14. A motion to lie on the table is not debatable.

15. A motion to adjourn is unmasonic, and cannot be entertained.

16. No motion for the previous question can be admitted.

COMMITTEES.

1. All committees must be appointed by the Master, unless otherwise specially provided for, and the first one named on the committee will act as the chairman, unless the Master chooses to meet with the committee; in that event he is chairman of the committee.

2. A committee may meet when and where it pleases, if the Lodge has not specified a time and place. A committeee can only act when together, and not by separate consultations and consent.

3. The report of a committee may be read

by the chairman, or other member in his place, or by the Secretary of the Lodge.

4. A majority of a committee constitutes a quorum for business.

5. When a report has been read, if no objections are made, it is considered as accepted; but if objections are made, the question must be put on its acceptance.

6. If the report contains nothing which requires action, but ends with resolutions, the question must be on agreeing to the resolutions.

7. If the report embodies matter of legislation, the question must be on adopting the report and agreeing to the resolutions, if resolutions are appended; but if there is no action recommended by the report, and no resolutions are appended to it, the acceptance of the report, either tacitly or by vote, disposes of it.

8. The unfavorable report of a committee on the petition of a candidate, is equivalent to a rejection, and precludes the necessity of a ballot.

9. Reports may be recommitted at any time before final action has been taken on them.

ELECTIONS.

1. In the election of candidates for initiation, all must participate, unless excused by the unanimous consent of the Lodge. The Master may stay the election, refuse to sanction it, or he may set it aside, and against his decision there can be no appeal, except to the Grand Lodge. The Master may order a reconsideration of the ballot; but if he does this, it must be done at once, and before any member leaves the Lodge. A reconsideration could not be had at a subsequent meeting. A new petition is the only way in which the matter could again be brought before the Lodge.

2. In the election of officers, two tellers should be appointed by the Master, to receive and count out the votes, the result of which they communicate to the Master, and he declares it to the Lodge.

3. Nominations of candidates for office are in order, but are not indispensable.

4. Where the by-laws do not otherwise provide, and there is no opposing candidate, the election may be had by a show of hands.

CHAPTER XIII.

GENERAL INFORMATION.

In this chapter I have collected, and offer to the Fraternity, some useful and valuable instruction and information, in the shape of disconnected notes. Although many of the facts here stated are generally known by the Fraternity, yet it is thought proper to introduce them here, that they may be referred to at any time when occasion may require.

AFFILIATED.

A Mason who is a member of a Lodge, is said to be "an affiliated" Mason, in contradistinction to a demitted or non-affiliated one, who is not a member of any Lodge.

AMPLE FORM.

If the Grand Master attends and presides at any ceremony, it is said to be performed in AMPLE FORM; if a subordinate officer of the Grand Lodge, in DUE FORM;

and if vested in the Master of a subordinate Lodge, in FORM.

APRON.

A proper Masonic Apron is a white Lambskin. It should be about fifteen inches wide, and from twelve to fourteen inches deep, with a fall of about four inches. The moral taught by the Apron, demonstrates beyond a doubt that it should be a white leather apron, and not of a white linen apron, as taught by some of our Lodges. It serves to remind us of that purity of life and rectitude of conduct, which is typified by its whiteness, and the innocence of the animal from which it is taken.

CIRCUMAMBULATION.

In circumambulation, the right hand should always be kept next to the altar.

COWAN.

One of the profane. This purely Masonic term is derived from the Greek *kwon*, a dog. In the early ages of the church, when the mysteries of religion were communicated

only to initiates under the veil of secresy, the infidels and unbaptized profane were called "dogs," a term probably suggested by such passages of Scripture as Matt. vii:6, "Give not that which is holy to dogs," and Phillip iii:2, "Beware of dogs, beware of evil workers, beware of concision." Hence, *know*, or dog, meant among the early fathers, one who had not been initiated into the Christian mysteries, and the term was borrowed by the Freemasons, and in time, corrupted into Cowan.

DEMIT.

A Demit relieves the Mason receiving it from all pecuniary contributions, and debars him from all pecuniary benefits, but does not cancel his Masonic obligations, nor exempt him from that wholesome control which the Order exercises over the conduct of its members. In this respect the maxim is, "*once a Mason and always a Mason.*"

Any Mason residing within the jurisdiction of a Lodge, is answerable to that Lodge

for the proper discharge of his moral and Masonic duties; and if his conduct is such as to warrant or demand such a course, he may be suspended or expelled in the same manner as though he was a member of the Lodge.

FREE BORN.

The constitution of Masonry requires that every candidate shall be free born. This is because an admission into the Fraternity involves a solemn contract, and no one can bind himself to its performance who is not the Master of his own actions; nor can a man of servile conditions or slavish mind, be expected to perform his Masonic duties with that "*freedom*, fervency, and zeal," which the laws of our institution require.

FREE MASONRY.

Free Masonry is defined to be A BEAUTIFUL SYSTEM OF MORALITY, VEILED IN ALLEGORY, AND ILLUSTRATED BY SYMBOLS.

In speaking of Masonry, De Witt Clinton made use of the following language:

"Although the origin of our Fraternity is covered with darkness, and its history is, to a great extent, obscure, yet we can confidently say, that it is the most ancient society in the world; and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrine, the doctrine of patriotism and brotherly love, and its sentiments, the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates."

GRAND HONORS.

The Public Grand Honors are given on all public occasions, in the presence of the profane as well as in the presence of the initiated. They are used at the laying of corner stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially in funerals. They are given in the following

manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely: on the breast, on the palms of the hands, and upon the thighs, making nine concussions in all. The Grand Honors are technically said to be given "by three times three." On the occasion of funerals, each one of these honors are accompanied by the words, "*the will of God is accomplished; so mote it be,*" audibly pronounced by the brethren, when the hands strike the thighs.

GAVEL.

The Gavel is an instrument shaped like the hammer used by an operative Mason; one of its ends having a cutting or wedge-shaped edge, the other being square or hammer-faced. The word "gavel" is a corrup-

tion of *gable*, and the instrument bearing that name, takes its shape from the gable end of a house. This instrument is frequently confounded with the mallet or "*setting maul*," to which it bears but little resemblance.

INNOVATION.

Every Mason who has the good of the Fraternity at heart, will resist innovation of every kind. The principles upon which Masonry are founded have been *tried* and *proved;* "they have been weighed in the balance, and are not found wanting;" they have stood the test of ages, and any attempt to change them now would be *parricidal* and *criminal* in the superlative degree. It was denounced as a crime, and specially interdicted by the Jewish law, to remove a Landmark. "Thou shalt not remove thy neighbor's Landmark, which they of old time have set in thine inheritance;" and to remove or disregard an ancient Landmark of Masonry, would be the greatest crime a Mason could commit.

JEWELS.

The Movable Jewels are so called, because they are not confined to any particular place in the Lodge. They are, the Rough Ashlar, the Perfect Ashlar, and the Trestle-board. The Immovable Jewels are, the Square, Level, and Plumb. They are called immovable because they are appropriated to particular places in the Lodge, where, alone, they should be found, namely: the Square to the East, the Level to the West, and the Plumb to the South.

LODGE.

A Masonic Lodge consists of a competent number of Masons, not less than seven in number, who are organized under a regular Chart or Dispensation, issuing from a Grand Lodge or Grand Master, authorizing them to meet and transact the business usually done or transacted in such assemblies of Masons. Any body of Masons who might assemble and do business as a Lode, without a Charter or Dispensation, would be

clandestine, and the business transacted by them would not only be illegal, but by such conduct they would forfeit all their Masonic privileges, and subject themselves to expulsion from the Order.

PROXY.

When, for any reasons, the Master and Wardens cannot attend a meeting of the Grand Lodge, the Lodge has a right to be represented by a proxy. A proxy has all the power that the Master and Wardens would have, if present. It is not necessary that a proxy should be a member of the Lodge which appointed him.

REPEAL.

A Lodge cannot, at an extra communication, repeal, annul or alter a resolution that has been adopted at a previous regular one.

RESIGNATION.

No brother should be allowed to resign, unless he be at the time in good standing. Some Lodges, however, from a mistaken

feeling of kindness, have permitted a member to resign, rather than resort to the penalty of suspension or expulsion. This is manifestly wrong. If a Mason is too bad to belong to a particular Lodge, he is too bad to belong to the Order in general. Besides, the acceptation of a letter of resignation is a kind of tacit acknowledgment that the character of the resigning member is free from reproach. Hence, other Lodges are thus deceived into the admission of one who should originally have been cured or cut off by the Lodge from which he has resigned.

ST. JOHNS OF JERUSALEM.

The primitive, or mother Lodge, was held at Jerusalem, and dedicated to St. John, and hence was called "The Lodge of the Holy St. John, of Jerusalem." Of this first Lodge, all other Lodges are but branches, and they, therefore, receive the same general name, accompanied by another local and distinctive one.

In all Masonic documents the words run formally, as follows: "From the Lodge of the Holy St. John, of Jerusalem, under the distinctive appellation of Solomon's Lodge, No. 1," or whatever might be the local name. In this style, foreign documents still run; and it is but a few years since it has been at all dissused in this country. Hence, we say that every Mason hails from such a Lodge, that is to say, from a just and legally constituted Lodge.

SEAL.

No Masonic document is valid beyond the jurisdiction of the Lodge from which it emanates, unless it has appended to it the seal of the Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their jurisdiction, unless the good standing of the said Lodge is guaranteed by the seal of their Grand Lodge, and the signature of the proper officers.

SOLICIT.

Every Mason is strictly prohibited from soliciting persons to join the Order. Every applicant for initiation into Masonry, must come "of his own free will and accord;" be prompted by a favorable opinion of the institution, to solicit membership, and come in as one to whom a favor was granted by his reception among us, and not as though we were benefited by his becoming united with us.

SUMMONS.

Every Mason is bound to obey a summons sent to him from a Lodge, whether he is an affiliated or non-affiliated Mason. A neglect or refusal so to do, would subject him to suspension, and if the case was an aggravated one, to expulsion from the Order.

STAR.

The five-pointed Star found among the emblems of the Master Mason's degree, is an emblem of Deity, and its five points allude to the five points of Fellowship,

which are summary of a Mason's duty to his brother.

VISIT, RIGHT OF.

Every Mason who is affiliated with some Lodge, and is what is denominated a "working Mason," has a right to visit and sit in any other Lodge as often as it may suit his convenience or pleasure to do so. This right is guaranteed to every Mason by the ancient constitutions of the Order. In the ancient charges, at the constitution of a Lodge, contained in a MS. of the Lodge of Antiquity in London, it is directed, "that every Mason receive and cherish strange fellowes when they come over the countrie, and sett them on worke, if they have worke, as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have no mould stone, the Mason shall refresh him with money unto the next Lodge." This regulation is imperative. It not only shows the

right of visit, but enjoins upon the Lodge that the "strange fellowe" shall be welcomed. This regulation, however, refers only to "strange fellowes," whom we now denominate transient brethren. But in the case of a Mason who resides in the place where the Lodge is held, which he wishes to visit, other and subsequent regulations have been enacted. In this case it seems to be necessary that the visiting brother shall be a member of some Lodge; he must be an affiliated Mason. It is provided by the constitution of the Grand Lodge of England, that "a brother who is not a subscribing member of some Lodge, shall not be permitted to visit any one Lodge in the town or place where he resides, more than once during his secession from the Craft."

The right to visit is, however, regulated by the following principles: Transient brethren may visit Lodges, provided they prove themselves qualified by a voucher, or by a satisfactory examination, and the pro-

duction of a certificate; and resident brethren, after the first visit only, while they are affiliated with some Lodge.

VOUCHING.

There are three modes of avouchment laid down by Mackey and other standard authors, which are as follows:

1. A Mason may vouch for another, if he has set in a Lodge with him;

2. He may vouch for him if he has subjected him to a skillful private examination;

3. He may vouch for him if he has received positive information of his Masonic character, from a competent and reliable brother.

The first of these is the safest, and the last the most dangerous. The admission or rejection of a visitor is one of the prerogatives of the Master, and he should never receive an avouchment of any kind, unless the brother making it is a skillful craftsman, and one that would not be likely to have

been imposed upon. If the brother making an avouchment, even of the first kind, is ignorant in our ritual, he may have been imposed upon, he may have been introduced into a Lodge of clandestine Masons, and there have met the person whom he wishes to vouch for, or in other ways he may have been deceived. An avouchment of the second kind, or even of the third, where the brother who made the examination, and the brother vouching, are both skillful craftsmen, is safer than one of the first, made by an ignorant craftsman. An avouchment of the third class cannot be made only where the brother who is being vouched for, and the one who examined him, and the brother vouching, were all together when the information was communicated. If, for instance, A, who is a skillful craftsman, and known by the Lodge to be a Mason in good standing, subjects B to a careful examination, and, in the presence of B, vouches for and points him out to C, who is another able

and skillful craftsman, C may go into the Lodge and vouch for B, by virtue of the information which he received from A; but in all cases this information must have been communicated in the presence of B. Otherwise, there may be a mistake as to the identity of persons. But, as before said, the control of the admission or rejection of visitors, is in the breast of the Master, and if he thinks there is a possibility of a mistake, he should not receive an avouchment of any kind, but order a new examination, as it would be better that ninety-nine worthy Masons should be turned away, than that one profane should gain admission to the Lodge.

YEAR OF LIGHT—ANNA LUCIS.

Masons do not adopt this era because they believe that Free Masonry, as it now appears, is to be dated from the creation; but simply because the great moral and religious system which Masonry has preserved

amid ages of darkness, is coeval with the hour when the Supreme Will called life and light into existence.

THE MASON'S ADIEU.

Adieu! a heart warm fond adieu!
Dear brothers of the mystic tie,
Ye favored, ye enlightened few,
Companions of my social joy.
Though I to foreign lands must hie,
Pursuing fortune's slipery ba',
With melting heart and brimful eye,
I'll mind you still, though far awa'.

Oft I have met your social band,
To spend a cheerful festive night,
Oft honor'd with supreme command,
Presiding o'er the sons of light;
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong mem'ry on my heart shall write,
Those happy scenes when far awa'.

May freedom, harmony, and love,
Cement you in the grand design,
Beneath th' Omniscient Eye above,
That glorious Architect divine;
That you may keep th' unerring line,
Still guided by the plummet's law,
'Till order bright completely shine,
Shall be my prayer when far awa'.

And you, farewell, whose merits claim,
Justly that highest badge to wear,
May heaven bless your noble name,
To Masonry and friendship dear;
My last request, permit me then,
When yearly you're assembled a',
One round, I ask it with a tear,
To him your friend that's far awa'.

And you, kind-hearted sisters fair,
I sing farewell to all your charms,
Th' impression of your pleasing air
With rapture oft my bosom warms.
Alas! the social winter's night
No more returns while breath I draw,
'Till sisters, brothers, all unite,
In that grand Lodge that's far awa'.

FORM OF DEMIT.

HALL OF —— LODGE, No. —.

Held at ——, by authority of the Grand Lodge of —.

I hereby certify that at a —— Meeting of —— Lodge, No. —, held on the — day of ——, A. L. 58—, Bro. ——, by consent of said Lodge, withdrew his membership from the same; he being at the time a Worthy Master Mason in good standing, and having paid all dues assessed against him.

By order of said Lodge,

[L. S.] ——, *Secretary.*

FORM OF APPLICATION FOR MEMBERSHIP.

To the Worshipful Master, Wardens and Brethren of — Lodge, No.—, Free and Accepted Masons.

The petition of the subscriber respectfully showeth that he is a Master Mason of good standing—and residing within the jurisdiction of your Lodge, is desirous of being admitted a member thereof, if found worthy.

Accompanying this petition is a Demit from the Lodge of which he was last a member, and if received, he promises a strict compliance with the by-laws of the Lodge, and the general regulations and usages of Ancient York Masonry.

[Signed,] A—— B——.

Recommended by C—— D——.

January —, A. L. 58—, A. D. 18 .

FORM OF PROXY REPRESENTATIVE.

To the Most Worshipful Grand Master, Wardens and Brethren of the Grand Lodge of Ancient and Accepted York Masons, of the State of ———.

In consequence of the legal representatives of —— Lodge, No. –, held at ——, in the State of ——, being unable to attend the Grand Lodge, at its ensuing Grand Communication, Bro. A. B. was therefore at the (stated or special) meeting of the said Lodge, held on the — day of —— A. L. 58—, A. D. 18—, duly appointed and constituted as the representative of the said Lodge.

Reposing full confidence in his integrity, skill and ability to represent the same, we have therefore caused the Secretary to affix the seal of the Lodge hereto.

C. D., W. M.
[L. s.] E. F., S. W.
G. H., J. W.
———, *Secretary.*

FORM OF A PETITION FOR A CHARTER OR WARRANT TO ESTABLISH A NEW LODGE.

To the Most Worshipful Grand Lodge of the State of———

Your petitioners respectfully represent, that they are *ancient, free, and accepted Master Masons.* Having the prosperity of the Fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of masonry. For the convenience of their respective dwellings, and for other good reasons,

they are desirous of forming a new Lodge in the town of ————, to be named ———— Lodge. In consequence of this desire, and for the good of the craft, they pray for a warrant or dispensation, to empower them to assemble as a legal Lodge, to discharge the duties of masonry in the several degrees of Entered Apprentice, Fellow Craft, and Master Mason, in a regular and constitutional manner, according to the ancient form of the fraternity, and the laws and regulations of the Grand Lodge. That they have nominated and do recommend A. B. to be the first Master: C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden of said Lodge; that, if the prayer of the petition should be granted, they promise a strict conformity, to all the constitutional laws, rules and regulations of the Grand Lodge.

This petition must be signed by at least eight regular Master Masons: and recommended by the Lodge nearest the place where the new Lodge is to be held. It must be delivered to the Grand Secretary, whose duty it is to lay it before the Grand Lodge. In the recess of the Grand Lodge, application should be made in the same form to the Grand Master, or the Deputy Grand Master.

After a charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing the Master, Wardens, and other officers. The Grand Master has power to appoint some worthy *Past Master*, with full power to consecrate, constitute, and install the petitioners.

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